THE WORLD CONFERENCE
FOR THE CONSIDERATION OF QUESTIONS TOUCHING FAITH AND ORDER

REPORT OF THE DEPUTATION TO EUROPE AND THE EAST

Ἵνα πάντες ἓν ὦσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint, ut credat mundus, quia tu me misisti.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

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REPORT OF THE EUROPEAN DEPUTATION TO THE COMMISSION ON THE WORLD CONFERENCE ON FAITH AND ORDER

THE deputation appointed to visit Europe and the Near East on behalf of the World Conference Commission begs leave to present the following report and recommendations:

1. The deputation consisted of the Bishop of Chicago, the Bishop of Southern Ohio, the Bishop of Fond du Lac, the Rev. Dr. Parsons and the Rev. Dr. Rogers.

2. The deputation sailed from New York on the S.S. *Aquitania* on March 6, 1919. On June 22 Bishop Anderson, Bishop Vincent and Dr. Parsons returned on the same ship, together with Mr. Ralph W. Brown, the secretary of the deputation, who had joined us in Athens. Bishop Weller and Dr. Rogers are expected to return about July 20.

3. The deputation as a whole visited Athens, Smyrna, Constantinople, Sofia, Bucarest, Belgrade and Rome. At Rome the deputation divided, the Bishop of Fond du Lac and the Rev. Dr. Rogers going to Alexandria, Cairo, Jerusalem and Damascus, while the others went to Paris, London, Norway and Sweden.

4. The deputation set out for Athens as its starting-point as rapidly and as directly as circumstances permitted. But circumstances did not permit of either rapid or direct transportation. The delays attendant upon the requisite passports and permits were many and tedious, notwithstanding the fact that at every point the civil and military authorities facilitated our progress in every possible way. Much time was spent in New York, London, Paris and Rome in obtaining the necessary permission to proceed further. There were similar delays upon our return. These delays consumed time and money, but we desire to repeat that all along the line the authorities put themselves at our disposal and made our progress as smooth and swift as possible. This applies alike to British, French, Italian, Greek, Bulgarian,

Roumanian and Serbian officials. The utmost cordiality and helpfulness were extended to us everywhere, and not least by the American embassies and legations. Without the friendly assistance of our American ambassadors and ministers, the journey would have been most difficult, if not altogether impracticable.

5. And if our journey was not rapid, neither was it by the shortest and straightest line. We took such routes as were open and such transportation as was available. After leaving Italy and until our return to Italy, transportation by water and land was largely a matter of chance and of official courtesy. This accounts for the somewhat zigzag direction of our course. From Taranto, Italy, to Itea, Greece, we travelled on a French war cruiser, the *D'Entrecasteaux*, as the guests of the captain; from Itea to Bralo, over the mountains, in military motor cars as the guests of the French Commandant; from Constantinople to Halki on an American submarine chaser as the guests of Captain Tod; from Sofia to Roustchouk as the guests of the Bulgarian Prime Minister; from Giurgiu to Bucarest by military motor as the guests of the French Commandant; from Bucarest to Orsova in a private car as the guests of the Roumanian Minister of Commerce; from Orsova to Belgrade by boat as the guests of the Serbian Government; from Belgrade across the Danube to Semlin as the guests of the British naval officer at Belgrade. These official courtesies were extended to us without any solicitation on our part, because we were Americans and Churchmen, and spokesmen of a cause which appealed to the mind and conscience of peoples who were weary of strife and were hospitable towards the Church's efforts to promote good-will among men. It is due to such courtesies and coöperations as these, more than to any skill on our part, that the deputation was able to discharge its mission with some degree of success.

It was a great disappointment to us that Mr. Canoutas of Boston, who was to join us at Athens and act as our interpreter in the East, failed to reach us there or at any place in our itinerary. Every effort was made by letter and telegram to get into touch with him, but without success.

6. The deputation spent nine days in Athens. Immediately

upon our arrival, the Metropolitan received us and appointed a day for our audience with the Holy Governing Synod of the Church of Greece. During the intervening days the deputation had many opportunities of presenting the cause of the World Conference, and of having it presented for them, through the generous assistance of his Holiness the Metropolitan and other members of the Greek Church, priests and laymen. At a special week-day Lenten service, when the Cathedral was packed to the doors, the Metropolitan eloquently commended us and our cause to the Greek Church and people. At a solemn Te Deum service in the Cathedral on the Greek day of Independence, we occupied positions of honor. At a dinner given to us by the Metropolitan we had the honor of meeting distinguished representatives of the Church, the State and the University. The Metropolitan accompanied us to Mars Hill and there read to us in Greek, in a thrilling and dramatic manner, St. Paul's great speech. Indeed, from the day of our arrival in Athens until our departure nine days later, we were the recipients of constant attentions and kindnesses too numerous to mention in detail, but too significant to be left out of account. The press of Athens gave our mission favorable and generous consideration.

The Holy Governing Synod received us formally on April 5, on which occasion the deputation presented its statement on behalf of the World Conference. The Metropolitan replied to our address in a most felicitous manner. On April 8 the Synod, having formally considered the matter in the meantime, approved of the idea of the Conference, accepted our invitation and agreed to appoint representatives of the Greek Church to participate in the Conference. The official answer of the Holy Synod is attached to this report as Exhibit III.

Professor Hamilcar Alivisatos of the University of Athens gave up practically all of his time to us and rendered extraordinary service. To him and to Professor Papadopoulos, Professor Orlandos and others we are indebted for many kindnesses and much helpful assistance.

We cannot take leave of Athens without referring to a most delightful visit to Hill School, commonly known as the Ameri-

can School, which has the confidence of the Greek Church, and which renders most valuable service in the sphere of Greek education and culture. We also visited the American Institute of Archaeology, and were kindly entertained by its president, Mr. Hill.

7. Going from Athens to Constantinople our boat lay in the harbor of Smyrna for two days. We seized the opportunity to pay our respects to the Metropolitan of Smyrna and to explain the plan and purpose of the World Conference. The Metropolitan of Smyrna is a prominent personage in the Orthodox Church, and widely known as an apostle of reconciliation. On the invitation of his Grace, we attended the Divine Liturgy in the Cathedral at eight o'clock in the morning. The Cathedral was packed. The Metropolitan preached, and made hospitable reference to our presence and to our mission in the East, after which many of the congregation came forward to greet us. We breakfasted with the Metropolitan and with several interested and interesting priests and laymen. We visited the hospital, the Church school and the library. Before leaving Smyrna, the president of the American International College and some of the faculty called upon us on the boat.

8. Proceeding to Constantinople, we got into touch with the acting President of the Holy Synod, Archbishop Theodoros of Broussa, on the day of our arrival, namely Holy Thursday. We had met the acting Patriarch of Constantinople, Dorotheos, in Paris, and had formally presented our invitation on that occasion. His Holiness had urged us to proceed to Constantinople, assuring us of a cordial welcome from the Synod. This promised welcome was immediately forthcoming, and an appointment was made for us to meet the Holy Synod on Wednesday of Easter week.

In the meantime there occurred here, as in Athens, many interchanges of calls and civilities which need not be enumerated, but which nevertheless play a prominent part in such a diplomatic mission as ours. We took part in the Easter procession around the Cathedral in the presence of a vast multitude of people. This great function had not taken place for the past twelve years

on account of internal political troubles. One of our number sang the Easter Gospel at the Cathedral service.

At the appointed time we presented the World Conference matter before the Synod, and on the day following received their affirmative action. Our address to the Synod and the Synod's reply are appended to this report as Exhibits I and II.

We were under many obligations to Professor C. Constantinou and Professor Iliou of Robert College, members of the Orthodox Church, for their services as translators and interpreters.

9. We had a meeting with his Beatitude the Armenian Patriarch, Zaven, and with Bishop Kenel Kalemkiarian, Bishop Mesrop Naroyan, Archimandrite Simpad Kazazian and Archimandrite Hovhan Garabedian. The last-named is the Patriarch's secretary and served as interpreter. Their boundless gratitude for American benevolence to suffering Armenia was heaped upon our heads. They were also greatly desirous for the political protection of America in the national and racial crisis through which they were passing. This of course went beyond our province, though we were able to assure them of the sincerest sympathy of the American people in the sufferings and martyrdoms of the Armenian people. They seemed to take it as a matter of course that the Armenian Church would be represented at the World Conference; but as a matter of form the invitation would have to be referred to his Holiness the Catholicos of all the Armenians and his Synod at Etchmiadzin, and several months would be required for the passing to and fro of the invitation and answer.

10. The deputation also visited the Rt. Rev. the President of the Orthodox Theological College at Halki in the Sea of Marmora. He is a keen and alert theologian, and Chairman of the special committee of the Holy Synod appointed to study the symbols and confessions of the Anglican Church and the Protestant Churches. He will doubtless occupy a foremost position in World Conference matters, and the deputation considered itself fortunate in being able to confer with him.

11. We were also fortunate in being able to meet at Halki the Metropolitan of Odessa, Platon, who had been driven into exile. Before we had finished our account of World Conference pro-

ceedings up to the present time, including the suggestion of a preliminary meeting at an early date, his Grace expressed some surprise and disappointment that such a preliminary meeting should be held before the Russian Church was in a position to take part. When we had finished our statement of the plans of the Conference, and had spoken of our great desire for the coöperation of the Church of Russia and our efforts to get into Russia to deliver the invitation in person, the Archbishop said to us in English that the Church of Russia was now sick in body, mind and soul, but that when she got well again she would doubtless be represented in the Conference. We assured his Grace of the sympathy and prayers of American Churchmen for the Russian Church and the Russian people. We accentuated the inestimable value that would be attached to the contribution which the Russian Church could make to all Christendom through the medium of the World Conference. The Archbishop was not well, and saw us at great discomfort to himself. We were particularly glad, however, to confer with him, as Russia was entirely inaccessible. He was the only Bishop of the Russian Church whom we were able to meet.

12. From Constantinople the deputation proceeded to Sofia, making the 400 miles in 44 hours. Dr. Elmer E. Count of the American Commission for Relief in the Near East, formerly a Methodist missionary in Bulgaria, was released from duty to come with us as our interpreter. We highly esteemed his services and his comradeship. The Exarch of Sofia had recently died, and the Synod of Bulgaria was presided over by a *locum tenens*, Archbishop Boris of Ochrida, Macedonia. There was also a *locum tenens* Metropolitan of Sofia, Bishop Varlaam of Sofia. With them we met also Archimandrite Pavel, Rector of the Seminary at Sofia. They felt that our invitation should lie on the table until the vacancies in the Holy Synod were filled. They assured us, however, of their appreciation of our visit, and gave no room to doubt that the Bulgarian Church would desire to take part in the World Conference. They welcomed us within the iconostasis at the Cathedral on Sunday morning and showed us many other courtesies. We called upon the Prime Minister, Theodoroff, who

is also the State Minister of Worship. He heartily embraced the plan of the World Conference and assured us of Bulgaria's participation in it. Our address to the Bishops in Sofia, and in places subsequently visited, followed the same general lines as those given in Athens and Constantinople, with only necessary local variations. For this reason they need not be reproduced in this report.

We were under many obligations to Mr. M. Mattheeff, a prominent layman of the Bulgarian Church, who acted as our interpreter in our interview with the Bishops. We were also greatly assisted by the American *Chargé d'affaires*, Mr. Charles S. Wilson, who accompanied us on our visit to the Prime Minister.

13. In Roumania the deputation met fewer people than in any other country. This was not due to any inhospitality or indifference on the part of the Roumanian Church, but to the fact that the telegram announcing our intended visit, which had been sent many days in advance at the request of the Roumanian Minister in Athens, did not reach Bucarest until the night before our arrival. The acting Metropolitan (for here, too, there was a *locum tenens*), Nifon Ploeşteanu, was out of the city. Thus it happened that our arrival was unexpected and unannounced. The acting Metropolitan returned to the city, however, as soon as he heard of our presence there. He received us kindly and made many inquiries about the Conference — its plan, purpose, membership, time and place. His Grace explained that the metropolitical See was vacant, and that several other bishoprics were also vacant. He undertook to convey our message to the Holy Synod as soon as the episcopal vacancies were filled and the membership of the Synod completed. It would take considerable time for the country to settle down after the war and for the bishoprics to be filled, but he considered that the action of the Roumanian Church would be prompt and favorable.

We called upon Dr. Angelescu, Minister of Public Instruction and Culture. He assured us that the Synod of Roumania would appoint delegates to the World Conference and feel honored in doing so. Mr. Vopicka, the American Minister in Bucarest, was most generous in his hospitality and helpful in many ways.

14. In Belgrade the deputation had several important meetings and was received with considerable popular enthusiasm. After a prolonged conference with the Metropolitan of Belgrade, Dimitrije, the Bishop of Nish (Dositije) and Bishop-elect Nicolai Velimirovitch, the way was opened for access to the authorities in Church and State, and to the public generally.

On the invitation of the Metropolitan we had a celebration of the Holy Communion at the high altar of the Cathedral. Through the kindness of Mr. H. Percival Dodge, our American *Chargé d'affaires*, and Mrs. Dodge, we were able to meet a distinguished gathering at luncheon. The Metropolitan also gave a large luncheon in our honor. Addresses were made by the Metropolitan and by Dr. Tugomir Alaupovitch, the Minister of Religion, to which the deputation replied. The Prince Regent, Alexander, granted us an audience, thanked us for our visit and expressed the kindest interest in our mission. So did the Prime Minister. One of our number addressed a mass meeting in the public square. These meetings gave us abundant opportunity for presenting our cause to the responsible officials of Church and State, to the educational and social leaders of the city and to the people at large. The press made a special feature of our visit, and gave generous accounts of our doings from day to day. We were strongly urged to visit other cities in Serbia, and the Roman Catholic Primate of Serbia, Mgr. Nicolas M. Dobrecic, Archbishop of Antivari, begged us to visit him in Montenegro.

In the meantime the Holy Synod had met and had formally sanctioned the participation of the Serbian Church in the World Conference. The resolution of the Synod is appended hereto as Exhibit V.

15. From Belgrade the deputation proceeded to Rome, to take the World Conference invitation to the Vatican. We had previously met Archbishop Cerretti, Secretary for the Extraordinary Affairs, who had kindly volunteered to arrange an audience with the Supreme Pontiff and a meeting with Cardinal Gasparri. Immediately upon our arrival in Rome, the Archbishop called upon us. On the following day his Grace informed us that the Pope and Cardinal Gasparri would receive us on Friday, May 16.

At this point the deputation desires to make record of its appreciation of the courteous services rendered by Archbishop Cerretti. No one could have done more for us, and no one could have done it more graciously. Through his kindness, the formal invitation of the Commission in Latin, and a statement in English of the motive and status of the World Conference, were presented to his Holiness in advance of our visit. A brief statement was also made on the occasion of our visit.

At the appointed hour we were received by Cardinal Gasparri. His Eminence gave us a cordial welcome, commended our enterprise, and gave expression to an earnest yearning for the visible unity of the Church. Endeavoring to elicit some expression of opinion from his Eminence as to the attitude of the Roman Catholic Church towards the World Conference, he replied that the Pope would receive us cordially and give us his answer. This the Pope did. He received us most cordially, he answered most distinctly. The contrast between the Pope's personal attitude towards us and his official attitude towards the Conference was very sharp. One was irresistibly benevolent, the other irresistibly rigid. The genuineness of the Pope's personal friendliness towards us was as outstanding as the positiveness of his official declination of our invitation. His Holiness himself emphasized the distinction.

It was pointed out that substantially all of Christendom except the Roman Catholic Church had indicated a readiness to take part in the World Conference, and that in a very real sense, though unofficially, our invitation represented this large constituency. We also ventured the opinion that the World Conference at this particular crisis in the world's history presented a strategic missionary opportunity to the Roman Catholic Church. But it was difficult to press our view of the case in the face of a contrary decision which had previously been reached. The answer had been given and we took our leave. We cannot truly say that we were surprised, but we think that a large part of Christendom will share our disappointment that the authorities of the Roman Catholic Church could not see their way to enter into friendly conference with other Christians. When we had concluded our business, the

Pope extended the hospitality of the Vatican to us, urged a longer stay in Rome and gave us his blessing. The Pope's reply to our invitation was given verbally; but as we left the audience room, the following written statement, which had been prepared prior to our visit and which faithfully represents the official language of his Holiness, was handed to us by Archbishop Cerretti:

> "The Holy Father, after having thanked them for their visit, stated that as successor of St. Peter and Vicar of Christ he had no greater desire than that there should be one fold and one shepherd. His Holiness added that the teaching and practice of the Roman Catholic Church regarding the unity of the visible Church of Christ was well known to everybody and therefore it would not be possible for the Catholic Church to take part in such a Congress as the one proposed. His Holiness, however, by no means wishes to disapprove of the Congress in question for those who are not in union with the Chair of Peter, on the contrary he earnestly desires and prays that, if the Congress is practicable, those who take part in it may, by the grace of God, see the light and become reunited to the visible Head of the Church, by whom they will be received with open arms."

Together with the above, the Archbishop placed in our hands at the same time a copy of the letter of the Cardinal Secretary of State, of November 8, 1865, "Ad quosdam puseistas anglicos," and a copy of the Encyclical Letter of the S. Congregation of the Holy Office, of September 16, 1864, "Apostolicae Sedi."

16. As mentioned above, the deputation divided at Rome. The Bishop of Fond du Lac and the Reverend Dr. Rogers sailed for Alexandria. A full report of their interviews with the Patriarchs of Alexandria, Jerusalem and Antioch, and with the Coptic Patriarch of Cairo, must await their return. In the meantime a cable has been received, stating that the Patriarchs of Alexandria and Jerusalem have acted affirmatively on the invitation to the Conference, and that the Patriarch of Antioch and the Coptic Patriarch were giving it favorable consideration. The remainder of this report represents the ground covered by the Bishops of Chicago and Southern Ohio, and the Reverend Dr. Parsons.

17. The deputation had an interview with the Rev. Professor

Wilfrid Monod in Paris on May 20, in regard to the Protestant Churches of France and their attitude towards the World Conference. Professor Monod thought that all of the churches of the *Union nationale des Eglises réformées* and the *Eglises réformées évangéliques* would come into the Conference on the actual terms of our qualifications. He also thought that it would be quite sufficient to extend our invitation through the *Fédération protestante* to all the associated members, to be answered separately. The President of the Federation is M. Gruner, 60 rue des SS. Pères, Paris. The *Union des églises évangéliques libres* represents a remnant of churches which remained independent at the time when the other evangelical churches were connected with the State. As the matter of the Protestant Churches of France has received consideration at the hands of a special committee of this Commission, we simply make record of our interview with Dr. Monod for the information of the Commission.

18. Leaving Paris we went to London, and from thence to Norway via the Newcastle-Bergen route. Spending a day in Bergen, we had a very satisfactory interview with the Bishop, Dr. Peter Hognestad of Bergen. He is one of Norway's six Bishops, who are accustomed to consider in council such affairs as ours. We found his Lordship in a cautious and interrogatory mood, as he well might be in the presence of unexpected visitors on an unprecedented errand. We think we left him an advocate of the cause. At any rate, he had many intelligent and penetrating questions to ask, which enabled us to explain our mission fully. He took a keen interest in our visit and showed us much consideration.

From Bergen we went to Christiania, and got into prompt touch with Bishop Dr. Jens Tandberg of that city. Through previous correspondence the Bishop was familiar with our enterprise and friendly towards it. He invited us to meet a gathering of representative Churchmen of Norway on our return from Sweden.

19. Accordingly we went to Stockholm without delay, and found awaiting us a hearty invitation from the Archbishop of Upsala, the Most Rev. Dr. Söderblom, to come to him at once. Then followed a succession of thoughtful kindnesses and hospi-

talities which cannot be effaced from our memories, even though no record of them is embodied in these pages. The many pleasant incidents of such an irenic itinerary as ours may not be of the essence of the enterprise, but they give warmth and color to it, and reflect the warm-heartedness and open-mindedness of our many hosts.

The Archbishop of Upsala and the Cathedral Chapter received us in a simple and dignified manner. After replying to the Archbishop's brotherly and affectionate welcome, we all went into the Cathedral, at the Archbishop's suggestion, for silent prayer for God's guidance in our deliberations. There we knelt and prayed together, and rising from our knees, we joined hands in Swedish fashion in a semicircle in front of the Cathedral Altar. It was a happy and solemn beginning of our business, and created an atmosphere in which friction and contentiousness could not have found place, even if there had been serious diversities of opinion. Subsequent proceedings, however, demonstrated that we were of one mind in regard to the great importance of the World Conference. The Archbishop gave an illuminating statement of the position of the Church of Sweden in its relations to the Roman Catholic Church, the Orthodox Catholic Churches and the Evangelical Catholic Churches. The Rev. Dr. Billing read a scholarly statement of the theological viewpoint of the Swedish Church, especially in its agreements and disagreements with the *ad interim* reports of the English Committee. Both of these statements exhibited a consciousness of stewardship on the part of the Church of Sweden which could not fail to command our respect. It was our function to indicate that each Church entered the Conference on the basis of its own estimate of itself, and that its spiritual treasures were its contribution towards the enrichment of the whole Church. The value of conference as a means towards mutual understanding was emphasized as well as the importance of study and of the definition of one's own position.

After thoughtful deliberation, it was the unanimous agreement of the Archbishop and those whom he had assembled at the table, that the Church of Sweden should be represented in the

World Conference. His Grace there and then appointed the following Commission:

Dr. Lindberg, Bishop of Wexiö, Sweden
Professor Edgar Reuterskold, D.D., Ph.D., Upsala, Sweden, *V. Chairman*
Rev. Dr. Stadener, Ystad, Sweden
Rector J. Lindskog, D.D., Brännkyrka, Stockholm, Sweden
Dr. Knut B. Westman, 16 Sysslomangatan, Upsala, Sweden
Dr. Aulen, The University, Lund, Sweden

We discussed the question of the amalgamation of the proposed International Church Conference and the World Conference. The plan for an International Church Conference was adopted by the neutral church Conference which was held during the war. This neutral conference requested the Scandinavian Bishops to issue invitations to an International Church Conference to be held after the restoration of peace. These invitations have gone out, and many friendly responses have been received. Upon careful consideration of the scope and purpose of both conferences, it was agreed that they did not necessarily overlap, that the International Conference, with its limited program, might well help to pave the way for the World Conference with its larger program, and that both had made so much headway that it would be best to go on with both separately, but in friendly coöperation. On our part we agreed to recommend that the Commission appoint delegates to the International Church Conference, an invitation to which lies before us.

20. Returning to Christiania, we called upon the Prime Minister of Norway, who is also the Minister of Education and Worship. A brief statement of the object of our visit drew forth his spontaneous admiration and support.

The Bishop had assembled a distinguished company to meet us at dinner. It included the Lay Head of the Church, representing the King, several of the clergy, university professors, judges and men of business. The Bishop welcomed us as apostles of love in a world that had been dominated by the spirit of hate. In response to his address of welcome, the objects of the World

Conference were fully outlined. Some informal conference followed. Fears were expressed by some representative men of the Church that the participation of the Norwegian Church in the World Conference might compromise its confessional position, and especially its fundamental tenets — justification by faith, the trustworthiness of the Scriptures and the objective reality of the Lord's Supper. It was felt by some that the Norwegian Church must witness steadfastly to these principles as against Calvinism and the tendency towards laxity in matters of doctrine. Our reply was substantially the same as that given elsewhere and everywhere. When we had taken our leave, the matter was further considered, and later the Bishop sent a special messenger to say that it had been decided to appoint delegates from the Church of Norway to the World Conference on Faith and Order.

21. Returning to England, we had a meeting with the Archbishops' Committee in the Jerusalem Chamber at Westminster, following a luncheon with the Dean of Westminster, the Rt. Rev. Dr. Ryle. Eleven members of the Archbishops' Committee were present, namely:

Bishop of Winchester, *Chairman*

Bishop of Oxford	Professor Beresford Pite
Bishop of Ely	Dr. Eugene Stock
Bishop Coplestone	Dr. Walter Seton
Bishop Ryle	Mr. Athelstan Riley
Rev. J. O. F. Murray	Rev. Tissington Tatlow

The story of our journey was told, the present status of the World Conference movement was outlined, and the judgment of our brethren as to the next steps to be taken was solicited. This judgment was unanimously expressed in the following words, as representing the mind of those present:

"1. This committee desires to see the proposal for a World Conference go forward.

"2. It agrees that it will be well to hold a preliminary organizing meeting as recommended by the delegation (Bishop Anderson of Chicago, Bishop Vincent of Southern Ohio and Dr. Parsons); but that, in view specially of conditions in Russia

and Germany, such a meeting should not be called after the conclusion of peace until it is possible to secure a representative gathering."

22. It should have been stated earlier in this report that the deputation called on his Beatitude, the Archbishop of Cyprus, in London. The Archbishop enthusiastically embraced the idea of the Conference and felt that he could pledge the unanimous support of the Synod of the autocephalous Church of Cyprus. His statement is appended to this report as Exhibit IV.

23. It was a real unhappiness to the deputation to be unable to go on from Scandinavia to Finland, Denmark and Holland, especially as they were so near by. It was necessary, however, to return to England in haste, in order to claim our boat reservations. We sent the formal invitation of the Commission to the Archbishop of Finland and the Bishop of Seeland by mail, together with an explanatory letter regarding the circumstances which deprived us of the pleasure of a personal visit. It is expected that the other members of the deputation will visit the Old Catholic Bishop in Switzerland and representatives of the Protestant Churches in that country and in Holland.

24. It was also a matter of profound regret that Russia and Germany were inaccessible on account of internal conditions. Too much importance cannot be attached to the services which the Churches of these two countries can render to the World Conference and to all Christendom through the medium of the Conference. No time should be lost in establishing connections with these Churches, and, if practicable, through personal contact.

25. In concluding its report, the deputation ventures to gather up certain impressions which have clearly formulated themselves in the minds of all its members as an outgrowth of our associations with Christian brethren in many lands:

(A) Our first distinct impression is that the time has come for those Churches whose faith and order are similar, to enter into serious negotiations looking towards their formal *rapprochement* and ultimate intercommunion. This, of course, is a domestic matter within the Churches themselves, and is somewhat aside

from World Conference considerations. Nevertheless it is in harmony with that larger hope which the World Conference is already beginning to plant in the hearts and minds of Christians everywhere, and is therefore not out of place in a document of this sort. The Anglican Church, the Orthodox Churches of the East, the Churches of Scandinavia, the Church of Scotland and other Churches have long shared common hopes and aspirations for corporate communion and fellowship. Hope deferred is beginning to make the heart sick, and mutual love is gradually removing those separating barriers which centuries of polemics built up. The day of unity between these Churches, or some of them, may still be in the distance, but the dawn of the morning is beginning to illuminate the ecclesiastical horizon. Many years have been occupied in the interchange of friendly visits. Many yearnings for unity have been uttered. Many complimentary resolutions have been passed. The world situation to-day, however, is too serious to warrant the Churches in dwelling longer in the realm of mere civilities. These many civilities have played an important part, but their chief importance consists in having paved the way for those further steps for which the time now seems to be ripe. Opinions such as these were freely and frequently expressed by the Church's foremost leaders in the East and elsewhere. Orthodox conservatism in the East seems ready for definite steps towards unity. Anglican forwardness in Church unity proposals cannot consistently do otherwise than meet it half-way. The Churches of the Reformation, whose glory it was to re-discover so much that is vital to Christianity in every age, are beginning to recognize that they weaken their testimony by remaining in corporate isolation from one another and from the beckoning mother-communions which once so sadly repelled them. Even the Papacy itself, in the forthcoming days of the Christian democracy, will find it increasingly difficult to reiterate its *non possumus* to the friendly approaches of other historic communions. At any rate, the world is moving from one end to the other, and some of the Churches are beginning to realize that they cannot remain static while the procession marches on. The Church must be the spiritual dynamic of the new age as she was in bygone ages. She must be a construc-

tive and stabilizing influence amidst the disintegrating and revolutionary forces which now perplex mankind. The Church can succeed where the churches fail. It will take nothing less than a united Catholic Church to leaven the whole lump of the civilization that is to be. If the peoples of the world, with all their diverse allegiances and interests, can seriously contemplate a League of Nations, surely it is time for the Churches, professing allegiance to the same divine Head, to show the nations how to do it by setting a good example. The hope of the World Conference has been stated as "the next step towards unity." It may well be that some of the Churches which are nearest akin may anticipate this hope. It may well be that some by-products of the World Conference enterprise may materialize in advance of the Conference itself.

(B) The Orthodox Churches of the East will fill a very large place in the World Conference if their new-born allegiance to it is duly cultivated. It is only a form of western provincialism which would minimize the importance of their coöperation or the value of their contribution. The great antiquity of the Eastern Church, its loyal allegiance to the Ecumenical Councils, its steadfast orthodoxy, its constant witness to the Catholic Faith through centuries of persecution, its genius for producing martyrs and theologians — all these entitle and enable the Eastern Churches to give unique testimony as to the primitive contents of Christianity, the sacramental life of the Church and the blessed doctrine of the Communion of Saints. The presence of representatives of the Eastern Church in the World Conference is essential to the accomplishment of the purpose of the Conference. The West is accustomed to divide Christendom into Papacy and Protestantism, forgetful of the fact that there are millions of Christians in the East who are neither Roman Catholics nor Protestants, who are more primitive than either, and who are capable of teaching both many valuable lessons.

(C) The Orthodox Churches of the East will also be amongst the largest beneficiaries of the Conference. They will receive as well as give; and in this particular will not be unlike other bodies. A desire for contact with western Christianity is beginning to

find frequent expression throughout the East. Their theological students are being encouraged to go to England and America for part of their education. An interchange of lectureships on Church history and doctrine is being seriously considered in many places. Many progressive reforms are being inaugurated wherein contact with the more active form of western Church life will exercise a stimulating influence. A fresh missionary determination is overtaking the Eastern Churches as they look forward to such an era of political peace and religious freedom as they have not enjoyed for centuries. It is along such lines as these that the pragmatic West can help the more conservative East. In many particulars it can be truly said that the West lacks what the East has, and the East lacks what the West has. Only in union can the fulness of truth and beauty be found.

(D) The success of the World Conference will depend largely on the whole-hearted and unanimous support of the Anglican Communion throughout the world. Such support will invite and encourage, as nothing else will, a similar support from the Orthodox Churches of the East; while half-heartedness on the part of the communion in which the idea of the Conference was born, will beget indifference on the part of those new and staunch eastern friends. To some extent the same thing applies in the Protestant Churches. They have looked to the American Episcopal Church in particular, and the Anglican Communion in general, as the inaugurator of the movement. They have given it a prompt and generous response. They have been singularly patient with the unavoidable delays with which the plan has moved along. They naturally look to us to launch the Conference, and having launched it, to turn it over to its own management. Unless the zeal of its promoters is at least equal to their own, their interest will surely wane. This would be a calamity, for it is of the essence of the scheme of the Conference that it will bring together the young and the old, the orthodoxy of modern confessions and the orthodoxy of ancient councils, the Evangelical Catholicism of the ancient East and the Catholic Evangelicalism of the Reformed Churches of the West. These latter are as essential to the purpose of the Conference as the former, and their

coöperation will depend largely on the good faith and trusty leadership of the Church in which the project was conceived. It is not too much to say, therefore, that the ecumenicity and far-reaching influence of the Conference depend upon the vigorous support of the Anglican Communion in general, and upon the persistence of the American Episcopal Church in particular. It was here that the movement started, and Christendom looks to us to complete the initial preparations. The task is a large one, and will require all the strength and skill at our command.

(E) Having ventured upon these expressions of opinion, we further venture to make the following recommendations:

I. That this Commission seize the earliest opportunity after the restoration of peace to get into touch with the Churches of Russia and Germany for the purpose of securing as far as may be their hearty coöperation in the World Conference.

II. That this Commission go forward at once, in coöperation with the various commissions and committees already appointed, with the necessary preliminary arrangements for the World Conference.

III. That immediate steps be taken to assemble a preparatory meeting of representatives of the various commissions and committees or such other representatives as the Churches may appoint, for the purpose of arranging for and organizing the Conference.

IV. That such preliminary meeting for organizing and arranging for the Conference be held at the Hague.

V. That the time for such meeting be as soon as may be practicable after an opportunity has been given to the Churches of Russia and Germany, and such other Churches as have not yet been approached, to appoint representatives to it.

VI. That a communication be addressed as soon as practicable to all commissions and committees, informing them of the present status of the World Conference and of the above-mentioned plans for furthering it.

VII. That prior to said preliminary meeting, a representative of this Commission be sent to Europe and the Near East to forward the interests of the meeting.

VIII. That prior to said meeting, a representative of this Com-

mission be appointed to further the interests of the meeting on the part of the Churches of North America.

IX. That this Commission take favorable action on the invitation to appoint a delegate or delegates to the proposed International Church Conference at Upsala.

X. That this Commission appeal for funds to enable it to carry out the great task which has been committed to it.

(Signed) C. P. Anderson
Boyd Vincent
Edward L. Parsons

June 23, 1919

The above report has not been seen by the other members of the deputation, the Bishop of Fond du Lac and the Rev. Dr. Rogers, but its general subject-matter and recommendations were previously approved by them.

ADDITIONAL REPORT

THE European Deputation divided at Rome, the Bishop of Chicago, the Bishop of Southern Ohio and the Rev. Dr. Parsons going to Scandinavia, and the Bishop of Fond du Lac and the Rev. Dr. Rogers taking ship at Naples for Alexandria, and going thence to Cairo, Jerusalem and Damascus.

After the usual conferences and explanations, the formal invitation was presented to the Patriarch of Alexandria, Photios, and after due consideration he notified the deputation that he would accept the invitation and appoint a commission, and desired all correspondence to be addressed to him personally. We spoke to him of the plan to have some Orthodox Serbian students attend one of our Church Seminaries in the United States, and he expressed his pleasure and a hope that he also might be able to send one or two students. His letters of introduction to the Patriarchs at Jerusalem and Damascus seemed to carry much weight.

The deputation proceeded to Cairo and presented the invitation to the Patriarch of Egypt and Abyssinia, Cyrillos V. He and other bishops were living in their monastery adjoining the Cathedral, and received the deputation most cordially. After due consideration, the deputation was given every assurance that the invitation was cordially approved by the Patriarch and the other bishops, and would be accepted. General Allenby and the British military authorities extended every courtesy to the deputation. The General's car and military automobiles were placed at their service, which greatly facilitated the trip through Palestine.

At Jerusalem the Patriarch, Damianos, received the deputation with his Synod, and on the following day gave formal notice that they had accepted the invitation. A pearl pectoral cross was presented to the Bishop of Fond du Lac, and a cloth-of-gold stole to the Rev. Dr. Rogers. On June 3 the deputation had the interesting privilege of joining in the joint celebration of the Feast of St. Constantine, their founder, and the birthday of the King of England.

The following day was spent in a long journey to Damascus via Ludd and Haifa. The invitation was presented to the Patriarch of Antioch, Gregorios, at his cathedral in Damascus. He was most cordial, and expressed his approval and appreciation of the plans of the American Church for a World Conference, in which he would consider it a great privilege to participate. His Synod, dispersed by the Turks during the war, had been unable to meet since 1913, but he would call them together at once and recommend their acceptance of the invitation.

In order to keep appointments with the steamships, on which reservations were very difficult to secure, the deputation hastened back at once to Alexandria and London.

R. H. Weller
B. Talbot Rogers

I

Constantinople
April 9–22, 1919

YOUR EMINENCE AND MOST REVEREND FATHERS IN GOD:

WE regard it as a great privilege to be permitted to address the Holy Governing Synod of Constantinople. We deeply appreciate the cordiality which has been shown to us in receiving us so kindly and so promptly upon our arrival in your historic city. We bring to your venerable Church the homage and greetings, in the name of the Lord, of the Episcopal Church in the United States of America.

We are here as the authorized representatives of the American Episcopal Church, to invite your coöperation in a World Conference on the part of all Christian Communions which acknowledge and confess our Lord Jesus Christ as God, and Saviour of the world. The proposed Conference was initiated at a Convention of the American Episcopal Church, held in 1910, in the See City of Cincinnati, whose Bishop is a member of this deputation. Much progress had been made between 1910 and 1914 when the war broke out. The coöperation of the entire Anglican Communion throughout the world was secured, the Archbishops of Canterbury and York giving it strong support from the start. The Old Catholic Churches of Europe appointed coöperating Commissions. Many of the Protestant Churches have also endorsed the movement and appointed their representatives in it. A deputation was about to visit continental Europe and the East in 1914, to present the matter to the Patriarchs and Synods of the Holy Orthodox Eastern Church, wherever practicable, and also to the Churches of Europe, Catholic and Protestant. The sudden outbreak of the war made that visit impossible. While the war was in progress we made another effort to cross the ocean, but without success. That same war, however, which temporarily suspended our efforts, has deepened our convictions as to the desirability of such a conference, and has quickened our zeal in promoting it. We now therefore renew our efforts at the point where they were broken off in 1914.

We had the honor of meeting in Paris the Most Reverend Met-

ropolitan of Broussa, *locum tenens* of the Patriarchate of Constantinople, Dorotheos, and left with him the formal invitation to the Holy Governing Synod to participate in the World Conference. We were most affectionately received by His Holiness and were urged to proceed to Constantinople to address our invitation to this august body. Your Eminence has graciously made it possible for us to do this, and now we desire to present our invitation and to offer some explanation of the plan and purpose of the proposed Conference.

The proposed Conference is to be world-wide in its character and composition. It aims to include chosen representatives of all Communions, East and West, which unite in the confession of a common belief in the Incarnation of the Eternal Son of God. That is our starting-point. It is to be a pan-Christian conference, and not a sectional, nor national, nor racial conference. It is to be a Conference, and not a Council. It will have no power to legislate or to issue decrees which would be binding on its participating bodies. Each Communion is invited to enter the Conference on the basis of its own estimate of itself, without risk of compromise or embarrassment. It does not, of course, aim to be an Ecumenical Council, but it does aim to be ecumenical in its wide representative character and in its far-reaching influence. It is based on the conviction that the time has come when Christians can have conference without controversy, contact without friction, association without compromise; when they can take sweet counsel together and walk in the House of God as friends.

The object of the Conference is for the study and consideration, in the spirit of Christian charity, of the things in which Christians differ in regard to Faith, Order and ecclesiastical organization, as well as the things in which they are agreed. It is our belief that such a Conference will remove many misunderstandings and misapprehensions, beget mutual respect and affection, promote mutual esteem and appreciation and inspire mutual charity and confidence. The whole will contribute to the knowledge of all the parts, and the separated parts will be led to a fresh discovery of the magnificence of the whole. It is our further belief that such a Conference will create an atmosphere favorable to Christian unity, and will be the next step towards the reunion of Christendom. The members of this Synod will probably share our opinion that organic unity will come by taking one step at a time. It is our constant prayer at every Eu-

charist that God will prosper this Conference, and through it bring us at least one step nearer to the visible unity of His Church.

On first thought the bigness of the plan may seem to make it impossible. On second thought it is its very bigness which seems to make it both possible and practicable. Its wide scope lifts it above local difficulties. It lifts it above the spirit of the age into the spirit of the ages. Political complications, educational controversies and racial prejudices make conferences on a smaller scale impracticable. But a World Conference lifts the whole subject above those barriers which separate people—it lifts it above the incidents and accidents and tragedies of history, into a clearer vision of the universality of Christ and the unity of His Church. Multitudinous difficulties automatically disappear, as saints and scholars from many lands meet to contemplate a World Saviour, saving a whole world, through a World Church.

Your Graces will doubtless agree with us that world conditions to-day demand a compact and united Christendom. The world has been engaged in four years of terrible war. Weary of strife, the nations are endeavoring to come together in some sort of League of free peoples, on a basis of humanity, justice and brotherhood. These are Christian principles towards which the world is struggling. But these fundamental principles should find corporate expression, first and foremost, in the Church of Jesus Christ. The Church must lead the world and set it an example. A Christian civilization is the world's only hope, but it requires a united Church as its organ, mouthpiece and conscience. The issues of to-day are world issues—not local controversies between religious sects and political parties. A divided Church cannot withstand the organized might of anti-Christian forces, nor meet the social evils which threaten our civilization in both Occident and Orient. United we stand, divided we fall. The Church must be the dynamic of this new age as it was in the days of old. It cannot remain static in a world that is undergoing revolution and convulsion. The Church, like her Lord, is the same yesterday, to-day and forever. That means that she is eternally young. Because she is the Church of the Ages, she must be the Church of this age. Surely it is only an international, supernational, supernatural Catholic Church, thinking, speaking and acting in the terms of the whole, which can deliver Christ's Gospel of universal salvation to a world whose various parts are being otherwise knit and bound together. We believe with you that the Church is the divine organism

of faith and love through which universal brotherhood is to be realized.

The proposed Conference could not accomplish its purpose without the cordial and hearty support of the Holy Orthodox Eastern Church, "Mother of Churches." Its great antiquity, its loyal allegiance to the Ecumenical Councils, its steadfast orthodoxy, its constant witness to the Catholic Faith through centuries of persecution, its many martyrdoms, its triumphant survival over barbaric onslaughts, its genius for producing saints and theologians — all these make necessary the coöperation of the Orthodox Church, if the Conference is to accomplish its purpose. The presence of chosen representatives from the Holy Orthodox Church, in the preparation for and the conduct of the Conference, would do more than anything else to acquaint the modern Churches of the New World with the ancient Church of this ancient and modern civilization. It would remove prejudices engendered by isolation and aloofness, and help to bridge the gulf that now separates us.

We come from a land where the old Churches of the Old World — Orthodox, Roman Catholic and Anglican — have taken root, where many modern Churches abound and flourish, but where religious conditions are very chaotic. We testify to you that we need the contribution and witness of the Orthodox Church concerning the primitive contents of Christianity, the sacramental life of the Church and the blessed doctrine of the Communion of Saints. It is not only for the good of the Conference that we plead, but for the good of the Church and the world.

In coming to the Holy Orthodox Eastern Churches, we feel that we stand on holy ground. We come to the birthplace of Christianity, the lands where the language of the Holy Gospels is spoken, and in which the inspired Symbols of our holy Faith were formulated. We venerate the ancient patriarchate of Constantinople as the centre of orthodoxy and unity in the Eastern Churches. We ask it to participate in the World Conference and thereby shed its light and lustre on the whole Christian world.

Representing directly the American Episcopal Church, and also representing indirectly all those Communions which have joined with us in this enterprise, we have the honor of presenting to the Holy Governing Synod of Constantinople our formal invitation to appoint representatives to arrange for and take part in the World Conference.

With profound respect, Most Reverend Fathers, we are yours faithfully in Christ Jesus our Lord,

✠ C. P. Anderson
Bishop of Chicago and President of the Commission
✠ Boyd Vincent
Bishop of Southern Ohio
✠ Reginald H. Weller
Bishop of Fond du Lac
B. Talbot Rogers
Archdeacon
Edward L. Parsons
Priest

II

No. 2672.

Right Reverend Brethren in Christ:

THE Holy Synod of the Church of Constantinople having listened with pleasure to your invitation, on behalf of the American Episcopal Church, of the Ecumenical Patriarchate to a universal Christian conference, sent up praises to our Lord Jesus Christ, the Shepherd of lambs, who put in the hearts of those loving Him such luminous and God-pleasing thoughts. And our joy is still stronger because our Church, altogether ignorant of the high decisions of your Church, having the same desire and aiming at the same sacred purpose, has already proceeded to the study of the question of the League of the different Churches and of their possible *rapprochement* in order that the way to their union also in future may be smoothed with God's consent and help. A special Committee which has studied the question has already its conclusions ready; after their being submitted to the Holy Synod we shall submit them to the sister Churches.

We were profoundly moved, Right Reverend Brethren, by what you wrote about the Eastern Church. The Eastern Church feels that although for five centuries now She was surrounded by most unfavorable political conditions, and was under constant implacable persecutions, still She has done more than what She could; "Yet not She; but the grace of God which was with Her, and which makes the human strength perfect in weakness."

Under pressing necessity having labored in those gloomy days for Her own self-preservation and for Her own flock, now She is exceedingly joyful, that the desired opportunity has come for Her to continue Her former more general activity under more favorable conditions, which we expect to have with God's consent and your prayerful and ready support and coöperation.

So with readiness and joyful heart we assure you, that the Church of Constantinople, when the time and the place of the conference are fixed, will send in time competent delegates, thus helping those who labor in the same field and in the same vineyard of the Lord for a more and more abundant production "of fruits of righteousness which are by Jesus Christ, unto the glory and praise of God."

We greet you with a holy kiss. The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you, and with all them that love our Lord Jesus Christ in sincerity. Amen.

For the Holy Synod
the representative of the *Locum Tenens*
✠ Nicolaus Metropolitan of Cesaria
beloved brother in Christ

III

Translated from the Greek.

KINGDOM OF GREECE

The Holy Synod of the Church of Greece
to the Most Reverend Lord Bishop of Chicago
Charles P. Anderson

Grace and peace from God the Father
and the Lord Jesus Christ

WE are very well disposed toward the proposal for the summoning of a world-wide Ecclesiastical Conference, which the American Episcopal Church is addressing to the Churches through you and your fellow Bishops. From the letter which you have placed in our hands, and from the oral explanation which you have added to it, we are convinced that the purpose of the Conference is indeed holy, in accordance with the prayer of our Lord "that all" those who believe on Him "may be one." We heartily congratulate the

Episcopal Church in America which has undertaken this noble effort, from which we rightfully expect progress for the better in the relations between the Churches "until we all come together into the unity of the faith and of the knowledge of the Son of God."

The presence in our city of chosen Bishops and Priests of the Episcopal Church affords us a desired opportunity to return the honor and love which the clergy and laity of the Episcopal Church showed, in ceremonies and words and resolutions, toward the Greek Church and toward the Greek Nation at the time of the presence in America of the Most Reverend Metropolitan of Athens.

Accepting with readiness the invitation addressed to us, and embracing your Holiness and your companions with much love, we pray our Saviour Christ to direct your steps unto every good work.

In Athens, March 29, 1919.

✠ Meletios of Athens
✠ Evthymios of Phanarion and Thessaliotis
✠ Germanos of Demetrias
✠ Ambrosios of Navpaktia and Evritania
✠ Dionysios of Gythion and Oetylos

IV

Translated from the Greek.

2 Lancaster Street, London, W.
March 21, 1919.

To the Right Reverend Bishop of Chicago,

Charles Palmerston Anderson,

President of the Ecclesiastical Deputation to the East of the American Episcopal Church

Greetings in our Lord Christ:

Right Reverend Sir:

THE visit of your Lordships and your Reverences did us much honor and gave us great pleasure, and we desire to give written assurance of the receipt of the invitation which you kindly presented to us to-day, asking the Church of Cyprus to take part, by representatives, in a World Conference for the consideration of questions touching the whole of the Church of Christ, and thereby for the advancing of the divine work of the union of the Churches of Christ.

As we signified orally to your Lordships and your Reverences, we shall immediately take steps to call together the Holy Synod for

action, so that the Church of Cyprus may be ready to take part in the proposed Conference.

We believe that all the Greek Churches, now by God's grace relieved from all foreign influence and consequently possessing freedom of thought and action, will take part in this high and holy work. The Church of Cyprus, no longer distracted by solicitude about the union with Greece, which she now expects shortly, will consecrate herself to the action which is incumbent upon the Churches of Christ, and of which the effort for their *rapprochement* is an outstanding obligation.

We feel ourselves fortunate in that we were the first head of an autocephalous Greek Church to talk with you in the course of your holy mission. We pray fervently that this interview may prove a happy beginning and a good omen of the final full attainment of the general desire.

The beloved brother in Christ and fervent well wisher of your Lordships and your Reverences,

✠ Cyril of Cyprus

V

Translated from the Serbian.

Belgrade
24 April–7 May 1919

ARCHBISHOP OF BELGRADE
AND METROPOLITAN OF SERBIA.
Official No.

Most Reverend Father and Dear Brother in Christ:

YOUR invitation which you have had the goodness to give to me as the head of the Serbian Orthodox Church, I have explained to all my brother Bishops, and they agree unanimously that the conference of representatives of all the Christian Churches would be of great advantage for the most effective teaching of the Gospel of our Lord to all mankind. Therefore we have unanimously resolved that our Church accept the friendly invitation of yourself and your colleagues, and we will send our representatives to the preliminary conference which will arrange the time, place and program of work for the main World Conference.

Very sincerely your brother in Christ,

✠ Dimitrije
Archbishop of Belgrade
Metropolitan of Serbia

COMMISSIONS APPOINTED

NOTICE has been received up to July 17, 1919, from the following autonomous Churches or representative bodies of their acceptance of the invitation to participate in the World Conference on Faith and Order. In the case of certain of the European and Eastern Churches listed, assurance has been given of their formal acceptance as soon as their Synods or other governing bodies can be convened.

ANGLICAN

Protestant Episcopal Church in the United States of America.
Church of England in Canada.
Church of England in Argentina.
Church of England.
Church of Ireland.
Episcopal Church in Scotland.
Nippon Sei Kokwai (Holy Catholic Church in Japan).
Chung Hua Sheng Kung Hui (Holy Catholic Church in China).
Church of England in India.
Church of the Province of South Africa.
Church of England in Australia and Tasmania.

BAPTIST

Northern Baptist Convention.
Southern Baptist Convention.
Seventh Day Baptist General Conference.
Free Baptist Conference (now represented by Northern Baptist Commission).
Baptist Union of Great Britain and Ireland.

CONGREGATIONAL

National Council of Congregational Churches in the United States.
Congregational Union of Canada.

Congregational Union of England and Wales.
Congregational Union of Australia and New Zealand.
Congregational Union of South Australia.

DISCIPLES

Disciples of Christ, North America.
Churches of Christ in Great Britain.
Disciples of Christ in Great Britain.
Churches of Christ in New South Wales.
Churches of Christ in Victoria.

EASTERN CHURCHES

Ecumenical Patriarchate, Constantinople.
Patriarchate of Antioch.
Patriarchate of Alexandria.
Patriarchate of Jerusalem.
Church of Greece.
Church of Cyprus.
Church of Bulgaria.
Church of Roumania.
Church of Serbia.
Church of Armenia.
Coptic Church.

FRIENDS

Society of Friends in America.
Society of Friends in Great Britain.

LUTHERAN

Church of Sweden.
Church of Norway.

METHODIST

Methodist Episcopal Church.
Methodist Episcopal Church, South.

Methodist Church in Canada.

Wesleyan Methodist Conference of England, Scotland and Wales. By arrangement, this Commission acts also for the Methodist Church in Ireland.

Primitive Methodist Church, England.

Methodist Church of Australasia.

Victoria and Tasmania Conference of the Methodist Church of Australasia.

New South Wales Conference of the Methodist Church of Australasia.

South Australia Conference of the Methodist Church of Australasia.

Queensland Conference of the Methodist Church of Australasia.

MORAVIAN

Moravian Church in America, Northern Province.

Moravian Church in America, Southern Province.

Moravian Church in Great Britain and Ireland.

OLD CATHOLIC

Old Catholic Churches in Europe.

PRESBYTERIAN AND REFORMED

Presbyterian Church in the U. S. A.

Presbyterian Church in the U. S.

United Presbyterian Church of North America.

Reformed Presbyterian Church in North America.

Reformed Church in the United States.

Reformed Church in America.

Executive Committee of the Executive Commission of the Alliance of Reformed Churches holding the Presbyterian System, Western or American Section.

Church of Scotland.

United Free Church of Scotland.

Presbyterian Church of England.

Presbyterian Church in Ireland.
Presbyterian Church of South Africa.
Presbyterian Church in India.
Presbyterian Church of Australia in South Australia.

UNION

South India United Church.

The Publications previous to this were:

1. Report and Resolution of the Protestant Episcopal Church suggesting the Conference, and Report and Resolutions of the National Council of the Congregational Churches of the United States looking to Reunion with the Protestant Episcopal Church.
2. Report and Resolution of the Protestant Episcopal Church suggesting the Conference.
3. Report of April 20, 1911, of the Committee on Plan and Scope of the Commission of the Protestant Episcopal Church.

12. The World Conference and the Problem of Unity. By the Rev. Francis J. Hall, D.D.
13. Letter to the Council of the Old Catholic Churches in Europe.
14. An Official Statement by the Commission of the Protestant Episcopal Church.
15. Prayer and Unity.
16. Questions of Faith and Order for Consideration by the Proposed Conference. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.
17. A Bibliography of Topics related to Church Unity. By the Rev. F. J. Hall, D.D.
18. Unity or Union: Which? By the Rt. Rev. P. M. Rhinelander, D.D., Bishop of Pennsylvania.
19. The Conference Spirit.
20. The Manifestation of Unity. By the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.
21. List of Commissions appointed up to October 20, 1917.
23. Report to the General Convention of 1913 of the Protestant Episcopal Church by the Commission appointed by that Church.
24. A First Preliminary Conference.
25. Report of the Committee on Church Unity of the National Council of Congregational Churches, 1913.
26. A World Movement for Christian Unity. By the Rev. Lefferd M.A. Haughwout.
27. Second Meeting of the Advisory Committee. Report of the Second Deputation to Great Britain. The Call for a Truce of God.
28. The Object and Method of Conference.
29. A Manual of Prayer for Unity. Single copies free, more, five cents each.

30. North American Preparatory Conference, Garden City, Long Island, New York, U. S. A., January 4–6, 1916. Report of Progress, by the Secretary. Opening Address by the Rt. Rev. C. P. Anderson, D.D.
31. Report of the Joint Commission on the World Conference to the General Convention of the Protestant Episcopal Church, 1916.

Numbers 4-11, inclusive, and 22 are translations of Number 2 into Modern Greek, Latin, Italian, Russian, Swedish, German, French, Dutch and Spanish.